

Notre Dame Scholastic.

Disce quasi semper victurus; vive quasi eras moriturus.

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At the Grave of a College Friend.

Three years ago to-day, my friend,
They laid you here,
And school-companions gathering round
Your lowly bier,
Recalled old times and bade good-bye
With many a tear.

Ah, me ! their sorrow passed away
Like morning dew,
And memory seldom wanders back
My friend, to you ;
Of youthful friendships, now remain,
Alas ! how few !

No headstone marks your grave, my friend,
And men forget ;
But God who called you hence so young,
He loves you yet ;
If I had died, would heaven or earth
Have one regret ?

Oh, then I'll shape my life like yours,
Although at best
I'm weary with the world's hard strife
And long to rest
Here in my mother's arms, asleep
Upon her breast.

I'm trailing flowers o'er your grave,—
I know they die,—
But bright and pure again they'll rise
From where they lie,
And in God's sight, will bloom, my friend,
Like you on high !

E. J. M.

English Literature.

[Concluded.]

To appreciate an author, then, we must keep one eye on the language in which he wrote, and the other on the times in which he lived. And this is true not only in general, but also in particular. For instance, it is not enough for us to know that Charles Lamb was an Englishman, and wrote in the first years of the nineteenth century; but, in order to sympathize fully with that delightful essayist, we must know that he was a thorough Londoner, that he was a friend of Coleridge, Wordsworth, and Leigh Hunt, and that the genial wit of his essays does but give vent to the deep home-sorrow which darkened his whole life. So, also, we must not only know the language of our author, but also the very dialect in which he wrote: the sweetness and fire of Burns will vanish if separated from his quaint Scotticisms: nor has anyone truly read old Chaucer but in his

own ancient words, so agreeable to the charming simplicity of early times—even as it is said that Homer has never been read but in his own Greek.

The greatest literature of antiquity was certainly that of Greece, the greatest of the middle ages was that of Italy, and the greatest of modern times is undoubtedly our own. Now, it is somewhat remarkable that each of these literatures was ushered in by a great poet—a poet who comes upon us suddenly, without any introduction, with no predecessors, no guide or teacher, a poet who finds a language in its infancy, who molds this language to his will, gives it form and beauty in his own verse, stamps his laws upon its constitution; and then as suddenly departs, in the fulness of his renown, as if, like Lycurgus, he would thus fix his code upon the speech forever.

Thus Homer, the greatest of the Greek poets, was also the first; Dante, the greatest of the Italians, was likewise the first; and if Chaucer, the first of the English poets, was not also the greatest, he was at least one of the greatest; and that is saying a good deal, in a literature which contains such names as Shakspeare, Spenser, Milton, Pope, Scott, Wordsworth, and Byron.

Chaucer, then, did for the English what Homer and Dante did for the Greek and the Italian,—gave it regularity, beauty and respectability. Before Dante, no Italian would condescend to write in the vulgar speech of his country; so, before Chaucer, no writer of any pretensions to genius would venture to compose in the common language of the people, but sent forth his productions to the world in the Latin or in the French.

We must here remember, that on their conquest of England, in 1066, the Norman French brought with them the language and the literature of France. For nearly three centuries this language and literature remained dominant in the conquered land, England under the rule of the Normans being rather a French province than an independent nation, until the middle of the fourteenth century, when the use of the French language was discontinued under Edward the III, and when Chaucer began the glorious line of English authors. Thus English literature and the English nation began together; Edward III being the first thoroughly English king of the Norman race, as Chaucer, also of the same race, was the first thoroughly English author. The old poet Gower, the friend of Chaucer, wrote at first in Latin, afterwards in French; and, finally, when Chaucer had given the example, he made bold to compose in English.

English literature, from Chaucer's time to our own, may be conveniently, and very naturally, divided into two grand periods, the first extending from Chaucer to Dryden, and the second from Dryden to Tennyson: the writers of the first period are styled the old English authors; and

those of the second, the modern English authors,—and Dryden may be called the connecting link between them, being at once the last of the old writers and the first of the new.

I have called this a natural division, as well as a convenient one; for the two classes differ quite as much in kind as in time. In the early writers we find more simplicity, more imagination, more sweetness,—in a word, more nature; in the later, we find more regularity, more reason, more knowledge,—in a word, more art; the old writers have a deeper knowledge of men and things in their individual character, the moderns have a wider acquaintance with men in society, and with things in their scientific relations: the former are wise singers; the latter, learned thinkers; not that wisdom and song, and learning and thought are not common to them all, but only that the light of wisdom and the glory of song are first with the elder writers, while certainty of knowledge and comprehensiveness of thought are more characteristic of the moderns. Which give us more pleasure may well be doubted: the old writers lift us into the region of the ideal, which is above us, while the later writers lift the veil from the real, which surrounds us.

To illustrate this difference, compare a poem of Milton's, the latest of the distinctively elder poets, with one of Tennyson's, the latest of the moderns; taking for this purpose, the *Hymn on the Morning of Christ's Nativity*, by Milton, and the *Loksley Hall* of Tennyson, two of the most splendid lyrics that ever flowed from the lips of man. In Milton's *Hymn*, in which he has been beautifully called a belated worshipper at the crib of Bethlehem, notice what an ideal glory he sheds over the whole theme, the sky, the air, the plain, the sea, the temples of the terrified gods and the manger of the dreadful Infant. We forget ourselves, and are insensibly drawn into his charmed region of intellectual light and of harmony.

This is the elder poetry, after it had attained the highest polish and melody from the glorifying hand of Milton.

Let us then turn to the modern poem, where the individual man is lost in the human race, where the world is no longer ideal, but intensely real, where commerce, wealth, power, knowledge, and the bettering of society are the all-absorbing topics. The melody of poetry is still present; for no one ever more surely caught the witchery of words, or the rich flow of verse, than Tennyson: but, as in Milton's poem the ideal glory of the imagination clothes all things, so in Tennyson's we perceive that it is this real world of ours which is penetrated, and the veil lifted, by the keener practical modern intellect. We perceive also, if we look closely, that the elder poet proceeds with more ease, the melody seeming to swell forth from the fulness of his soul; while, in the modern, there is present a scarcely concealed toil, a labor and effort, crowned indeed with success, but yet none the less a labor, as of one suffering under the burden of life.

“ ‘Tis the place, and all around it,
As of old, the curfew's call,
Dreary gleaned about the moorland
Flying over Loksley Hall.”

Some think that English literature has degenerated since the time of Milton, while others think that the moderns are superior to the old writers. It is said that Byron preferred Pope to Shakspeare; on the other hand, it is well known that Milton thought he had come into the world one generation too late. The truth is that the modern literature is differ-

ent from the ancient; not superior, nor yet inferior. Both are excellent in their kind; and while the old writers are more ideal, more beautiful and far more grand and simple, the moderns are much better judges, and are not so coarse in thought or expression. The language of the old writers is as careless as that of the moderns is careful. Shakspeare never blotted a word; but Pope blotted and re-blotted, corrected and re-corrected; and Wordsworth kept some of his poetry by him for over twenty years, that he might ensure its absolute perfection. This the old writers would consider mere trifling. The freedom of the old writers makes them all, even the prose writers, instinctively poetical; while the moderns are as instinctively critical. Hence history, whether of public affairs, or of private life in the form of fiction and essay-writing, has flourished most since the time of Dryden and Milton; and even verse itself has often taken this prosaic character; while previous to that time all literature, even the historical, took the form of story and chronicle, or of grand imaginative creation. Sir Thomas More and Bacon were poets, as well as Spenser and Shakspeare; while Pope and Tennyson are often essayists quite as much as poets. The chief of the old writers were Chaucer, the inimitable story-teller; Spenser, the luxuriant composer of allegory; Shakspeare, the first of dramatists; Bacon, who shared with Aristotle the title of legislator of philosophy; and Milton, the most sublime of epic poets. These are the five great names, the *diu majores*, of the elder English literature; their career extends over what may be termed the first three hundred years of English history, from the beginning of the rule of Edward the Third to the end of that of Cromwell. Chaucer belonged to the court of Edward III, being a statesman as well as poet; and Milton was an officer of the government of Cromwell, being also a statesman and poet; while Spenser, Shakspeare and Bacon belonged to the time of Elizabeth and James I, Bacon being for a time Lord High Chancellor under James. Spenser and Shakspeare, though favorites at court, were never employed as officers of the government. It is remarkable that these three men, three of the greatest that ever lived, should each have been in frequent attendance at the same court; but it is still more remarkable that they were perhaps unacquainted with one another. Our wonder at this is increased when we reflect how near alike they were in age. Spenser was but an eight-year-old boy when Bacon was born, while Bacon himself was only a three-year-old at the birth of Shakspeare. The mystery, however, is readily solved when we remember that each belonged to a very different class of society. Spenser was a poet, pure and simple, fond of retirement, modest and bashful in presence of the great, and during the period of his renown was probably but a rare visitant at the court, residing on an estate in the south of Ireland. Bacon was quite the opposite of all this, a lawyer, an office-seeker, closely allied to the nobility, and a student of science rather than of literature: he had probably very little sympathy with the fairy-land of Spenser and the rich luxuriance of his verse. As for our glorious Shakspeare, the most gifted of Englishmen, he was only a play actor, and in those days a play actor was little better than a vagabond. Besides these five great writers, there are many minor ones connected with each.

The elder literature of our language is thus clearly marked and easily traced, as was noticed long ago by Pope. But the case is not the same with the modern literature. In the former we see great luminaries at well-defined in-

tervals, each surrounded by its lesser lights; but in the latter there is a stream of lights, with scarcely a dark place from Dryden to Tennyson; and their separation, for the purpose of grouping and classification, is much more difficult. What adds to the difficulty is that the lesser lights are relatively much more brilliant than those of the former period, while on the other hand the great luminaries are much more rare. Indeed, it is doubtful whether all modern literature presents one name which deserves to rank with those of Chaucer, Spenser, Shakspeare, Bacon and Milton; if there are any that deserve so great an honor they are perhaps those of Edmund Burke and Walter Scott. Thus there has been a levelling process in our literature: the number of good writers is increased, the number of great ones is diminished; whether the average result is higher or lower must be decided by the tastes and necessities of each reader.

The tendency of the literature of the present day is towards more earnestness. There is an evident impatience of poetry and fiction, except of the severer types, and a preference for historical and scientific topics; and the graces once to be found only in the lighter forms of composition are now thrown around the gravest subjects of discourse.

Visit of the Papal Delegate to the College of St. Laurent.

EDITOR NOTRE DAME SCHOLASTIC:—The thirteenth of November, 1877, shall ever remain a joyously memorable day for the inmates of the various educational institutions clustered in and about the parish of St. Laurent, near Montreal, and placed under the direction of the members of the Congregation of the Holy Cross; for they have received on this day within their honored walls His Excellency Dr. Conroy, Bishop of Ardagh and Clonmacnoise, and Ablegate of our immortal Pontiff, Pius IX.

To day, from early morning, all hands and heads were busy to do honor in a fitting manner to so exalted a personage, who had previously deigned to appoint the day and hour of his intended visit. Students, Priests and Brothers vied with one another in their zeal for a worthy reception of their august visitor. Brass bands and choruses rehearsing their parts; college Societies in their regalia, assembling and deliberating; addresses and songs in various languages resounding in every corner; flags of many nations—prominent among which were the Roman and the Irish flags—floating on the tops of every building; wreaths, evergreens, mottoes, and other decorations meeting the eye everywhere. Such were the evidences of festivity which struck the eyes and ears of your correspondent as he went about taking his usual matutinal walk.

The day was lovely—a real Indian-summer day! not a cloud in the sky; the aspen-leaf itself, loath to lose its hold on the parent branch at the touch of the frost, but slightly waving to and fro; a balmy air loaded with that peculiar fragrance of a warm autumnal day; all nature lulled into a kind of placid and charming stillness fore-shadowing a quiet and gentle sleep during our Canadian winter. All these entrancing sensations added their lovely burden to the sweet sensations excited in every heart at the near approach of His Excellency, who, at precisely one o'clock, p. m., stood in a carriage drawn by four magnificent horses in front of the College of St. Laurent.

The college brass band at once struck up a lively air whilst

Mgr. the Ablegate, accompanied by the venerable Superior of the Séminaire de St. Sulpice, the Very Rev. J. M. Boyle, and a goodly number of the regular and secular clergy of the city of Montreal and its suburbs, was led into the chapel, which is, I believe, one of the most beautiful and spacious that can be seen in any college on this continent. From the chapel His Excellency passed into a large and splendidly decorated drawing-room where all the members of the Community were assembled, and who were presented to him by their beloved Superior, Rev. L. Geoffrion, in a few eloquent and touching words, to which His Eminence responded in a short speech full of cordiality and good will; and he brought the reception to a close by imparting to all present the blessing of the Holy Father. This part of the programme being over, Mgr. the Ablegate and suite went to the exhibition-hall, where two hundred and eighty students were assembled to welcome him. It was really a grand sight. The vast room magnificently decorated throughout; such a large number of fine young gentlemen—every one of them the very picture of health and contentment—with their nobly self-sacrificing and kind Professors and prefects at their head; a score of learned, venerable and worthy priests forming two semi-circles on an elevated platform; and above all His Excellency, Mgr. the Ablegate, with a singularly striking presence and most benign countenance, standing in their midst. All these various elements with their contrasts and peculiarities served by their concourse to form a tableau which was certainly very striking and pleasing.

No sooner had His Excellency entered the hall than the Band discoursed another air, which was, however, for a few moments entirely drowned by the clapping of six hundred hands. Music and plaudits having played their respective parts, and all being now hushed into complete silence, two young gentlemen issued forth from the students' ranks, and advancing to the middle of the hall, stood right in front of His Excellency—each holding a large parchment in his hand. They were the *little* delegates of the students of St. Laurence's College appointed to address the *great* delegate of the Sovereign Pontiff and King, Pius IX. Master John F. King, of Fall River, Mass., read in a very manly and pleasing style one of the best English addresses I have ever listened to in a college hall. It can hardly be possible that such an admirable production was written by a mere student: perhaps a certain Professor of my acquaintance, a clergyman of great learning and taste, had lent kind assistance to the young gentleman in composing it. The French address was delivered by Master Benjamin Lecaralier, of St. Laurent, who acquitted himself of the honor conferred upon him by his fellow-students in a very creditable manner, for his address was couched in elegant French, and his delivery was very good. Addresses being concluded, His Excellency replied to them in a manner both extremely graceful and felicitous. His ten-minute speech was a model of its kind—eloquent, chaste and practical. And when at its conclusion he begged the worthy Superior to be good enough to give a three days' *congé* (recreation) to the "boys," a grand, loud and prolonged applause greeted, as you may imagine, the extra-ordinary request, by the whole assembly. Thus and there ended the reception by the students of His Excellency, who immediately went to pay a visit to the large and beautiful church of the parish of St. Laurent—a parish of nearly three thousand inhabitants, and all Catholics—and good Catholics at that—and one of the oldest in Canada. His

Eminence was accompanied thither by all the priests and a large delegation of the parish. The church was full of people, who had come from far and near to receive the blessing of the eminent Envoy of His Holiness the Pope. Having sat on a splendid throne erected for the occasion, an address in French was delivered to him in the name of the congregation by a most worthy, devoted and generous member of it, Mr. Bongie. His Excellency agreeably surprised everyone present by replying to the well-written address in admirable French. After having spoken for fully ten minutes, he gave the Papal blessing to the assembled multitude and then withdrew, whilst the organ was pealing forth a stirring march, to the adjoining Convent and Academy of the Marianite Sisters of the Holy Cross, where another beautiful reception was extended to the eminent Bishop by the devoted Sisters and their numerous and well-trained pupils. But the afternoon was far advanced, and it was necessary to somewhat curtail the programme both at the College and Convent, for His Excellency the Ablegate had promised good Father Gastineau to visit his very interesting little family of eighty little boys—all from the age of five to twelve—ere he would return to the city of Montreal. The College, so ably and so paternally directed by Father Gastineau and his worthy assistants is situated at the Côte des Neiges, a short distance from St. Laurent, and just at the northern extremity of the city of Montreal. This institution is a dependency of St. Laurent; it is designed and set apart for the reception of the younger pupils, between the ages stated above, viz., five and twelve. There are now in that interesting institution eighty such pupils, all boarders, and belonging to some of the wealthiest inhabitants of Montreal and other cities. His Excellency was received in their midst with every possible demonstration of joy and love, and he fairly beamed with pleasure to find himself surrounded by them. Addresses were made, songs were sung, and instrumental music was performed by the little fellows in such a surprisingly perfect manner as to command the admiration of all present. And when I say all present, I mean not only the corps of Professors and the pupils, but also quite a concourse of people—Protestants and Catholics, who had come to the College of Notre Dame des Neiges either to see His Excellency and receive his blessing, or to witness the reception, which deed was a grand affair. It is needless to say that Mgr. the Ablegate was immensely pleased with all he saw and heard, and testified his pleasure by some very charming words which he addressed to "his little boys."

I regret, Mr. Editor, that I have not had sufficient time to put my hurriedly written communication into a better form; but, at least, I have the satisfaction of sending you a faithful account of the reception of the eminent Ablegate of the Pope, by the members of the Congregation of the Holy Cross and their pupils in the educational institutions at St. Laurent.

"QUILL PEN."

—An ingenious use of carrier pigeons is on record. They were employed in Belgium to smuggle tobacco into France. Each bird carried from ten to fifteen grammes of the weed, and two dozen pigeons per day were regularly dispatched. How long the new industry had been established is not stated; but one day it came to grief. A bird was too heavily loaded, and he dropped with his burden, exhausted, into the Seine. A police inquiry resulted, and the whole business was exposed.

Education.

BY T. F. CANEDIES.

Even in the present enlightened nineteenth century it is not at all surprising to see a whole nation agitated by the mighty question of the education of its masses; the subject is one of paramount importance to all; and, especially so to Catholics, who feel not only that their rights are compromised, on the one hand, but that the very bulwark of their Faith—that Faith made sacred by the blood of martyrs—is threatened by Infidelity under the cloak of liberality, and that it behooves them to act with a firm, stern determination. The Church, which stretched forth her hand in the gloom of paganism, and led the nations from the chaotic night of barbarism to the light of faith, civilization and refinement, has been told by the advocates of a visionary and insecure progress that she is unfitted for the education of her own children. The State must rear them, the State must form their minds, and give their intellect the desired bent, that they may step forth upon the world's stage, model citizens and model men. It is true that our material progress has been great—I am not one who would cry down the spirit of laudable enterprise; I am perhaps as patriotic in my feelings, too, as the noisiest demagogue among us, but I am surprised that men of keen judicial perception and legal ability—men who on a question of finance and politics could reason to an infinitesimal fraction, are on this point so lamentably short-sighted. The very Constitution of our country, which contains the noblest and most liberal enactments—the generous prompting of America's greatest minds—is disregarded and contemned, and the dearest rights of men are tampered with.

We are not without illustrations of the beneficial (?) effects of State education. They have shown themselves most unmistakably of late in the conduct of many of our most prominent statesmen, and in much of the public press, which is made subservient to the will of demagogues, where Christian utterances are choked, and press and people show signs of rank infidelity and atheism. It is true the child has had all the advantages of a first-class education, as far as the head was concerned; sciences, arts and even accomplishments have been taught the poor man's children just as well as the millionaire's. The tattered books and broken slates, the sometimes only half qualified teachers of old have been exchanged for the spacious rooms of a grand institution supported at the State's expense, and conducted by competent teachers. All this is very fine, as far as it goes—very grand, very seductive. But what has been the result of all this? Has the child been really benefitted? has his passions been restrained? and has he been taught to keep the necessary check upon his impulses? Has he been taught to avoid evil and do good?—that there is a just God who will reward the one and punish the other? Has he been taught that God is the only source of all true knowledge? Has he been taught his duties to God and to his fellow-men? If not, what will all this human science, this dry knowledge avail? He may have completed the circle of all the most difficult sciences; he may have carried his rule and compass to the orbits of the stars, and traced their courses; his reasoning may have deduced new mathematical wonders from the old; his grasp may comprise in its amplitude all the learning now taught; but if he is ignorant of the great science, the science of God and holy things,—if in his reasoning he cannot find one theory,

one proposition, one hypothesis, by which he may demonstrate his Creator's existence,—then indeed, the scholar of a State's formation is beggarly poor in true knowledge; and a very child among the children of religious schools:

And if religion were to be taught in these palaces of schools, of what denomination would it be, without doing injustice to many? The Presbyterian wants his own religious training, the Episcopalian will not submit to a violation of his peculiar tenets, the Catholic is not willing to sacrifice his Faith, preserved for a period of nearly nineteen hundred years. Catholics cannot conscientiously educate their children where their religion is ignored or turned into ridicule. If no religion is taught, then God forbid any child should enter an institution where religion is disregarded—where heaven and hell are left out of question or considered only as secondary things; where the head alone is trained, and the heart left the passive tool of the basest passions. The education of the public school is not, properly speaking, education at all—for it only educates the head, at the expense of the heart;—education here is a misapplied term. It may do for the present, although it has even failed in this respect, but when the earth, and all that is of earth shall pass away, the God that created us will not ask for proficiency in human sciences when we are called before His tribunal. Then the proudest human achievements will be as nothing, not even specks in the ruins of time, undistinguishable in the general wreck; while those who have taught the science of God, and caused His name to be revered, will shine as bright stars during all eternity. The affairs of men, at best, are but the short-lived ephemera of a day; come into existence, exist for a brief period, pass away, and are heard of no more.

Progressists scoff at and laugh to scorn piety, and mock at religious things. Whence does this arise? Mainly from the school system of our time. They jeer at the warnings of God and His Church, and create for themselves a golden calf, which they bow down to and worship. Not so was it in the schools of the olden time. Notwithstanding all the noisy clamor that has been raised against their memory, the fact remains incontrovertible that it was the monks and nuns who civilized Europe, and through Europe, the world. The monks broke the chains of barbarism and elevated man; the nuns refined and taught woman the dignity of her position.

Education is indeed revolutionizing the world; but how? In the manner in which human reason and infidel philosophy revolutionized France. This is the manner in which education, godless education, is destined to move the world. Its results have already been felt in the nations of Europe, and across the Atlantic's surging billows it comes to our shores, laden with all the deadly malaria of death. The lesson of Europe's better days should teach us wisdom.

Education is too important a thing to trifle with. "As the twig is bent the tree inclines," is an old adage, and when a wrong bent is given to a nation's manners and moral laws, its fate is sealed. The nations that once were called, and deservedly called great, but which made God and His law secondary to human rule, have fallen, and in their humbled condition, mocked by the ruins of former greatness, they teach all the important lesson that power, wealth, fleets, armies, are weak and impotent before the puissant glance of an angry God. Whatever may be the boasted scientific merits of the defenders of error, they are

still pygmies, even in their own learning, compared to the champions of truth.

Scientific Notes.

—Some live ants, said to be stingless, have been imported from Australia and presented to Sir John Lubbock.

—The large collection of birds' skins and eggs made by Mr. Seebohm in Northern Russia last summer, and supposed to have been lost in the wreck of the *Thames*, has reached England in safety.

—One of the giraffes in the New York Aquarium died a few days ago, and, a half-hour after, the other one hurt itself so badly in a spasm of fright over the hippopotamus that it was not expected to live.

—According to *Les Mondes* the predictions of the weather telegraphed by *The New York Herald* to Europe are verified about six times out of seven. M. Le Verrier expressed great satisfaction with their accuracy.

—Among the recent inventions of this sort, which are favorably spoken of is a European one which operates by the expansion of silver-wire, that moves a train of wheel-work, so as to regulate the height of the carbons.

—The young naturalist, Ernest Morris, sailed for Brazil from New York, Nov. 2d, in company with Mr. E. P. Rand, a botanist from Boston. It is the intention of the parties to make an extended exploration of the Amazon and its southern branches.

—Twelve falls of meteorites have been collected in the United States in the last eighteen years, and eight of these have fallen in the region of the Western prairies. Of the twenty falls of meteorites observed in the United States in the past sixty years, ten have occurred in the same region, and from these ten falls twenty times more mineral substance had been collected than from the ten happening in other districts.

—In the orangery of the Palace of Versailles there is a magnificent orange-tree, called "The Grand Constable," which is more than 450 years old. It sprang from the seed of a bitter orange which Eleanore of Castile, the wife of Charles III, of Navarre, planted in a pot, at the beginning of the fifteenth century. It was transferred from Pampeluna to Versailles in 1684, and as yet shows no signs of the infirmities of age.

—According to *Forest and Stream*, a red-headed wood-pecker was observed, near Indianapolis, last May, in the act of sucking the eggs of a turkey. Six eggs had been sucked before the depredation was discovered. The red-head kept watch of the turkey while she was on the nest, and, immediately upon her leaving, flew to the spot and perforated the egg, extracting about two-thirds of the yolk, and then flying away.

—A new method for obtaining oxygen cheaply is announced by M. Zenno. The full details are not given, but it is stated that the gas is obtained by the reaction of potassic permanganate and baric peroxide, placed together in water. These salts are cheap, and are said to yield 200 centimetres of the gas for every grammme of the mixture. A cheap supply of oxygen would be more valuable to the world than the discovery of a score of silver mines.

—Fourteen specimens of the gigantic squids, or devil-fish, belonging to the genus *Architeuthis*, have been captured during the last few years,—thirteen upon the Atlantic coast, and one upon the Pacific. The specimen lately taken on the shore of Newfoundland, and now preserved in the New York Aquarium, is the *Architeuthis princeps*, which had been previously described by Prof. Verrill from a pair of jaws found in the stomach of a sperm-whale.

—The latest improvement in the telephone is a bell-signal. This was very much needed to complete the instrument, since, without such aid, it has been exceedingly difficult for a person using the telephone to call the attention of a hearer at the other end of the line. The bell-call operates without the need of a battery; it is effected by simply turning a wheel, which causes magnetic coils to revolve, giving a current sufficient to move the number of a bell at the other end of the wire.

—The memoirs of Hans Hendrik have been written in Greenlandish, and will be translated and edited by Dr. Rink. It will be remembered that Hans Hendrik and his wife and three children were among the nineteen persons belonging to Capt. Hall's Arctic Expedition who drifted on a cake of ice down to Newfoundland, and were subsequently brought to the United States. He had been engaged in all the principal expeditions through Smith's Sound. In 1853 he was associated with Kane in the expedition from Fiskernæs; in 1860 he accompanied Hayes; in 1871, Capt. Hall; and in 1875 served under Nares in the English Arctic Expedition.

—If the rain-tree of Peru is capable of doing all that is related of it, and can be propagated, it might be of great service in the arid portions of our southwestern territory. One of the consuls of the United States of Columbia has addressed to his home government a letter describing the tree as it appears in the woods adjoining the city of Moyobamba, in Peru. It is called by the natives the tamacaspi; *i. e.*, the raining tree. At all times it drips moisture from its leaves and branches, and in some instances the ground around it has become a swamp. The property of the tree appears to increase in the dry season. The height of the tree is stated at about fifty feet; diameter at base, somewhat over a yard.

—A Liverpool correspondent of *The English Mechanic* describes an engine in which gunpowder was to give the motive power. There was a cylinder, etc., like the corresponding parts of a high-pressure steam engine. Outside the cylinder was a brass wire, heated by a lamp. The supply of gunpowder was in a hopper, from which a plug-tap, revolving with the fly-wheel, carried a small quantity of gunpowder, and at a certain point in the movement dropped the portion of powder on the red-hot wire. The working of the engine is thus epitomized: "The theory was beautiful; but upon the first trial, unfortunately, the whole affair 'went off' so completely (very nearly taking father's head along with it) that he 'let it went,' and did not make anymore."

Art, Music and Literature.

—A posthumous work of Theophile Gautier, in two volumes, entitled "L'Orient," consisting of studies on eastern subjects is about to be issued in Paris.

—A German paper says that there have been recruited for the opera stage this year twelve men and fourteen women of noble and aristocratic families.

—Mr. Swinburne's forthcoming volume will contain a selection from his translations of François Villon's poems, and also some of Swinburne's Latin verses.

—An exhibition embracing most of the works of the late esteemed Norwegian painter, Adolf Tidemand, has been held in the University at Christiania during the summer.

—An important book on Egypt will be Dr. Klunzinger's "Upper Egypt; Its People and Its Productions," being a description of the people of the Nile valley, the desert, and the Red Sea coast.

—A lawyer of Pesth has left a legacy of 30,000 florins to the ballet of the theatre. When any ballerine contracts a "legitimate marriage" she is to receive a share of the accumulated interest.

—The sale of Archbishop Gibbons' work, "The Faith of Our Fathers," has reached twenty-five thousand copies, said to be the largest sale yet attained in this country by any Catholic work.

—The demand for Pierce's "Memoir of Sumner" was so great as not only to postpone the day of publication until a second edition could be printed, but to exhaust that as soon as it was issued.

—Archbishop Trench of Dublin, never allows his little books in the English language to be stereotyped, because he wishes to revise each edition, so as to keep them abreast of the philology of the day.

—One of the holiday books will be a new translation of Fritjhof's "Saga," which has the endorsement of Mr. Longfellow, with illustrations by a Scandinavian artist who bears the significant title of A. Maelstrom.

—A general inventory has been taken by the French ministry of all the public libraries of France. More than two hundred towns have been found to possess a library numbering from ten to twenty thousand volumes.

—A London publishing house named Adam & Co., has published a book entitled "General Grant, His Life and Times"; depending on the interest of Grant's receptions for the sale, but the speculation is reported as not doing well.

—The first Gewandhaus concert took place at Leipsic, Oct. 11. A new piano concerto in C, by Carl Reinecke, was played by the celebrated conductor, and an overture in A and the symphony in E flat of the late Julius Rietz (from 1848 to 1860 head of the institution) began and ended the concert.

—Messrs. Cassell, Petter & Galpin have issued their annual "Catalogue of Illustrated Books," comprised of specimen pages from their finest publications, as the Doré Bible, the Doré Dante, the Leopold Shakspeare, etc. The work clearly exhibits the high order of merit which the art of wood-engraving has attained at the present day.

—It is not generally known that there is an extensive salt lake on the top of the Tehachepi mountain in California, about six miles southwest of the point where the Southern Pacific Railroad crosses the mountains. The lake is somewhat difficult of access, but salt is gathered from the bottom of the lake, where it lies in layers from one to six inches thick, and shipped to San Francisco.

—Seven of the engraved stones stolen from the cases of the British Museum on the 15th of June last, and sold by the thief to the Cabinet of Medals and Engraved Stones at the Hague, have been restored to the British Museum by the keeper of the collection, through the Dutch Legation.

—*The Dublin University Magazine*, which has for thirty years borne the name of a London publisher, and for seven has been conducted and printed there, is to drop the "Dublin" and become simply *The University Magazine*. About twenty years ago the magazine contained a somewhat sharp criticism upon the administration of Trinity College, Dublin, and the sinecurism of the governing body. The University booksellers were then forbidden to continue its publication, and since that time the connection between the periodical and the University of Dublin has been little more than nominal.

—The first original work by Praxiteles, the famed greatest of Greek sculptors, that the modern world has ever seen, has been found in the temple of Zeus at Olympia. It is a colossal marble statue of a nude youth, of which the lower part of the right fore-arm are wanting; absent, also, is the form of a little boy which had well rested upon the left arm. The sculpture is exquisite, and the head is marked by the finest and most spiritualized youthful beauty. The statue perfectly agrees with the description of a marble Hermes carrying the boy Dionysius, by Praxiteles, which was recorded by the historical Pausanias as a gift to the temple in his day.

—A note is made in the report of the "United States Centennial Commission, International Exhibition, Group II," upon the sudden and remarkable development of the potter's art in the United States, and upon the abundant deposits of superior materials that exist within our boundaries. Coarse pottery has long been manufactured in the country, but table-ware of hard porcelain of a good quality was first produced at Philadelphia about the year 1830. In 1854 a pottery for the manufacture of white granite ware was established at Trenton, N. J. A successful imitation of the English wares of this sort was in time accomplished, and many other granite potteries have since been set up in different States. From 12,000 to 15,000 artisans are at present employed in these manufactories. The white granite which they produce resembles the English ware, is remarkably free from impurities, with a full and transparent glaze, having little tendency to craze. The forms are borrowed from the English and French wares.

—*The New York Times*, in a notice of Dr. Damrosch's matinees, says: "These performances, in spite of their partial resemblance to Mr. Thomas' concerts, can hardly be considered as arranged in imitation of the older concerts. Mr. Thomas' programmes are nothing if not classical, while Dr. Damrosch's programmes, while they contain nothing

that is trivial and much that is sufficiently severe to delight the purist in music, address themselves, also, to more miscellaneous audiences. Thus far, at all events, it has been proved that New York is sufficiently fond of music to encourage simultaneously Mr. Thomas' concerts, the Philharmonic society's performances—in respect of subscriptions just at present—and Mr. Damrosch's efforts. The three entertainments which have lately been supplied by the exertions of the last-named musician have clearly established the success of the whole projected series."

—In the Doric temple, supposed to be the Heraeum, which was discovered at Olympia last winter, there was exhumed in May a colossal marble statue of a nude youth, that is pronounced by a correspondent of the *Athenaeum* the most valuable contribution yet made by the excavations at this point to Science and Art. The savans in charge of the excavations believe the statue to be the Hermes of Praxiteles, which Pausanias speaks of as among the gifts to the Heraeum. If this be so, we have now the finest original work of that great artist. The description of the statue is as follows: The lower portion of the legs and the right fore-arm are wanting. With the left elbow he leaned upon the stem of a tree, supporting on his arm a little boy. Of the latter figure, unfortunately, only the lower part remains, and the tiny hand that he laid confidently on the shoulder of his bearer. Over the tree-stem, on which the arm that supports the boy is rested, falls the drapery in rich, deep-cut, and wonderfully-worked folds, affording to the arm a resting-place, and gracefully hiding the support of the tree-stem, which in this position was technically necessary. The body of the youth rests with an easy negligence on the left leg, so that the soft flesh of the right hip shows, in manifold displacements, the play of the muscles of the blooming, youthful form. The head is marked by the finest, most spiritualized youthful beauty, and somewhat resembles the heads we see on the Vatican Mcleager or the Hermes of the Belvedere. The body, too, resembles those figures, only it is slenderer, softer, more vivacious. At the first glance, we are struck by the careless execution of the hair, which, in the parts that were usually unseen by the spectators, is only slightly indicated. The back of the statue is also less thoroughly wrought.

Books and Periodicals.

—The *Catholic World* for December is up to the usual high standard which it aims to reach. The contents are: I, Mr. Froude on the "Revival of Romanism;" II, To F. W. Faber, (Poem); III, Among the Translators; IV The Little Chapel at Monamullin; V, Recent Polemics Irenics in Scholastic Philosophy; VI, Tota Pulchra, and (Poem); VII, The Mystery of the Old Organ; VIII, The German Element in the United States; IX, At the Church-Door, (Poem); X, A Sweet Revenge; XI, The Recent Protestant Episcopal Convention and Congress; XII, The *Civiltà Cattolica* on the Fortifications of Rome; XIII, Sonnet; XIV, The Irish Hedge-Poets; XV, Religion on the East Coast of Africa; XVI, New Publications.

CARICATURE AND OTHER COMIC ART. By James Parton. New York, Harper Bros.; Chicago, Jansen, McClurg & Co. Price \$5.00.

This is in great part a republication of a series of articles published in Harper's *Magazine* during the year 1875, with, however, considerable additions made subsequently. It is of course a *funny* book, and its specimen illustrations will, no doubt, contribute to enliven many an otherwise weary hour of leisure. But the views put forward by the industrious author concerning the value of caricature are such as to lead us to believe that in devoting much of his time and attention to one subject, he has been naturally led into an over estimate of its worth. In his preface he tells us: "There must be something precious in caricature, else the enemies of truth and freedom would not hate it as they do." And do none hate it but the enemies of truth and freedom? Would not Mr. Parton himself hate to be the subject of a popular caricature? Caricature is one of the few things that are odious in their own nature. Other things are odious simply because they are not understood or studied. Serpents, toads, loathsome reptiles and insects we hate, be-

cause our knowledge of them is not sufficient to overcome the instinctive repulsion which their appearance excites. But the naturalist sees a beauty in them because he has begun to understand the harmonies of nature. A torn and mangled corpse is an object of horror and hatred to the vast majority of mankind, and it is well that it should be so, for this hatred and horror, arising from useful natural instincts, have a beauty of their own, but to the anatomist the dissection of a human body opens new fields of admiration as he beholds the adaptation of the parts to the end for which the Creator designed each. All the works of God, in short, are beautiful, and if there be anything intrinsically ugly, it is the perversity of the human will, whose external manifestations are blasphemy, calumny and caricature. That caricature is sometimes acceptable to unperverted minds, is to be explained only on the principle of counter-irritants. We have been shocked by an exhibition of arrogance, egotism, or pomposity. Unable to reach the cause of our resentment, we find relief to our feelings in caricature. We have falsely estimated the importance of some person or thing in relation to our own happiness. We discover our mistake and avenge our common sense by caricaturing our former idol. Now, it is not denied that caricature may have its uses and even its pleasures; but Mr. Parton is certainly in error if he thinks, as he appears to do, that it is destined to effect the regeneration of society, the abolition of warfare, or, in fact, any great or lasting good. His ideas with regard to the grotesque mouldings on the cornices and capitals of mediæval cathedrals are altogether wrong and silly. They were intended, like everything else in them, to teach a useful lesson. Stand off and behold the edifice at one view, and you will not notice these minute details. On the contrary, your mind will be elevated and your ideas developed and refined by the grandeur of the proportions and the magnificence of the execution. But if you go groping around in holes and corners seeking for imperfections you will find them, at the same time that you lose the beauty of the first impression. If you had repressed an idle curiosity you would have carried away that first impression with you, and have gone home a better man. Those who seek evil, will find evil everywhere.

Mr. Parton exhibits the usual hostility towards the Catholic Church that is to be expected in a regular contributor to the *Harpers' publications*. Speaking of a scurrilous paper published under the new order of things in Madrid, he observes: "This reveling in the illicit and the indecent which so astonishes us in the popular literature of Catholic countries, is merely a sign of impoverished mind, etc., about as judicious an observation as one might make in laying our *Day's Doings* or *Police Gazette* to the account of the Methodists. He is not very correct in his rendition of continental terms and phrases, as, for example, where on page 232 he tells us that Cham is French for Shem, which displays an ignorance of Latin and Greek as well as of French. His idea also that the Comte de Noé means Connt Noah is of no account. But if we once get on this strain we shall not be able to stop, so let us close at once.

—“You’re a smart fellow,” sneered a lawyer to a witness the other day in Brooklyn court. “I’d return the compliment if I wasn’t under oath,” replied the witness.

—Another branch of church discipline—Scene, country church Parson—“Verily, verily, I say unto you, there must be—” Clerk, (to the late comer with heavy boots, ascending gallery stairs)—“Soilence in the gallery.”

—A valley has recently attracted attention on Kings River, Fresno County, Cal., which is forty-five miles long from east to west, and averages half a mile wide at the bottom. The *Fresno Republican* says:—“It lies 5,000 feet above the sea, and its walls, which are about 3,000 feet high, are very precipitous. In this valley a new grove of colossal redwood trees has been discovered. One of the trees eclipses all that has been discovered on the Pacific coast. Its circumference, as high as a man can reach and pass a tape-line around, is a few inches less than one hundred and fifty feet. This is beyond the measurement of any tree in the Calaveras grove. The height is estimated at one hundred and sixty feet, and a part of the top lying on the ground is over one hundred feet in length.”

Notre Dame Scholastic.

Notre Dame, November 24, 1877.

The attention of the Alumni of the University of Notre Dame Ind., and of others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the ELEVENTH year of its existence, greatly improved, and with a larger circulation than at the commencement of any former year.

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Whither are We Drifting?

That is the question occupying the minds of all sober-thinking men of America to-day. It is a greater question by far than the one of present business depression and ruin, for our present moral condition is the cause of that crisis in business matters, and of the attendant ruin and distress. The cause was forgetfulness, or rather transgression of the simplest laws of natural right, as enforced by the teachings of the Founder of Christianity, and this transgression has occasioned all our misfortune and distress. We are a great nation in all material knowledge, in all scientific attainments. Our children are reared in the knowledge of all that man can learn, and their minds have been educated to the greatest possible degree. We far excel our fathers in material power, knowledge and advancement, and are at least equal to any nation on the earth in those attainments. Yet do we not every day see want, poverty, distress? Has not the cry of the poor and suffering gone up daily from our great centres of trade and commerce? Does not the country swarm with men idle, and desperate in their desire for work to earn their daily bread? Have we not seen the sight of one of our fair cities disgraced by the cries of the mob, and the rioters crazed with poverty, and hungering for bread, and yet destroying that which might grant it to them? Have we not in the near future to fear for a greater outbreak? Are not the social and the political foundations of our nation sapped by corruption, immorality, and vice? Our Government is a standing reproach, and our nation is becoming noted for corruption and vice. It is this that far-seeing men fear when they view our people and its future.

We have educated the head, not considering the heart of man, and we are now paying the just punishment. We but reap what we have sown. Man, left to himself in any respect, will in actions, if not in desires, sink to the brute.

He does it in obedience to a law of his nature; that which is not forced on him he will not do. The easiest road will always be travelled, and, as a consequence, left to himself he would become animal in his whole nature. Man must be educated, and this education must be thorough and complete in order to lift him up to the higher destiny intended for him. There is an old saying, "Educate the head only, we form a devil; educate the heart only, and we form an angel; but educate the heart and the head, and we form a man." We were made to be men, and we should be educated to become such in the fullest sense of the term. Yet the heart's education is neglected; and conscience, morality, and religion are despised in this age of progress and advancement. We are rapidly becoming a nation of heartless and conscienceless searchers after material advancement. Education is more than the attainment of dollars and cents, more than the knowledge of all the "ologies" of modern science, more than the ability to strive in the race for place and rank. Education should make men, not devils—should form law-abiding and moral citizens, not intellectual rogues and criminals. Yet the present general education has, if not turned men to crime, at least not deterred them from it. Our greatest rogues are men that were educated, according to the common acceptance of the word. Have we by our education become any purer in our morals? more upright and honest in our private dealings? more law-abiding and sincere as citizens? Have we not in all these gone down from the standard of our fathers rather than improved it? Another great and crying abuse of this head-education is the elevation of our youth above their level, and the consequent idleness and want. It is the inevitable lack of moral training, and can be remedied by it alone.

This question of education is an all important one, on which much misrepresentation is abroad in the land. Our position as Catholics is well known, and our firm and unyielding assertion that religion and education must go hand in hand, has begun to arouse the attention of earnest Protestants. Our cry that in secular education lies danger to the State, is rousing them to the fact that not only this is true, but it also brings danger to their religious belief. Among the many noted Protestant protests against State education, one lately delivered by Rev. W. H. Platt, of Grace Church (Episcopalian), San Francisco, has attracted much attention by its plain and logical showing of the anti-Christian and anti-American tendencies of this system. We would advise our readers if possible to procure the sermon, and read it as delivered, for owing to our limited space we can but give a resumé of his arguments and conclusions.

The gentleman addressed his discourse to Protestant hearers, and spoke to them as such and as Americans. Taking as his text the following passage from St. James: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (James, vi, 4), he on it made a most salutary appeal to them, as Protestants and as Americans, to Christianize education. He, speaking, says:

"First, as Protestants, we should Christianize our education, because first, if our secular schools were instituted exclusively to build up Protestantism, they were a great blunder, for they are breaking it down; second, if to destroy Romanism, they are utter failures; and third, if to break down all religions, they are a crime against civilization."

Protestantism, if it would rear up its children in its belief, must train its youth in their religion. For this purpose it is not sufficient to teach the children no religion

during the six days of the week, and then on the seventh try to impress on their minds the truths of religion, of morality. Listen to the *Mercersburg Review*, a paper of rank in the Lutheran Church :

"It is not sufficient that the State educate during the six days of the week and the Church only one day. The Christian religion is a religion not only for Sunday but for every day. Can the Church permit her children to live in the atmosphere of the world all the days of the week, have their associations with children of unbelievers, pursue their studies in schools where no positive religious influence confronts them, and expect all will be made right by an hour of religious instruction on Sunday? This view goes on the supposition that the Christian religion pertains only to one department of nature, and therefore can be satisfied by giving it only one portion of our time and attention. . . . The two orders of our life, the religious and the secular, are not thus related. The latter, to be true and complete in its own sphere, requires the constant presence and benediction, at all points, of the former."—*Mercersburg Review (Lutheran)*, January, 1869.

Protestant teaching is necessary to save Protestant children to that of faith that is in their belief.

The popular Protestant delusion that State education destroys the Catholic Church next claimed his attention, and it requires but little more than a bare statement of facts to refute it. Speaking of the public schools, he says :

"They are unnecessary to keep Protestants out of the Roman Church, and they certainly do not convert the Roman Catholics to the Protestant Church. On the contrary, as they educate the young in no religion, but out of all churches, they destroy the Protestant Church, not the Roman. That Church makes the most of its circumstances, but never abdicates its mission. He has read the history of eighteen Christian centuries to but little purpose who concludes that the Roman Church could ever fall into the folly of the Protestant Church and educate itself into infidelity. Protestantism may, if it chooses, commit the mental and moral training of its young to a secular State, but Romanism, with a greater wisdom, gathers her children into the folds of the Church and leads them on into life. She pays her taxes, but keeps her children. . . . The Roman Church sees that whatever religion there may be in the future, it is coming exclusively into its own hands, just as the Protestant religion of the present fades out of Protestant hands."

The issue for the control of our civilization is evidently "narrowed down to Romanism on the one hand, and infidelity on the other"; for "our present system of public schools will render it [Protestantism] a dead factor." He then gives us a true and evidently candid opinion of Holy Church's unceasing zeal and energy, yet sullied at the end by an unproven assertion, which no one can prove.

"With an organization perfectly evolved from the past—with a ministry inspired by the devotion of the martyrs—with an experience traversing the vicissitudes of all controlling events, and a zeal unflagging as the energies of nature—it is strongest when most threatened, and advances when most assailed. It rejoices in tribulations visited upon it by its God, and it survives with an unquailing faith in all forced upon it by man. To persecute is to perpetuate it. Romanism goes away only when something stronger and better comes."

What better? He will not say secularism, nor can he with logical truth say Protestantism. What better then?

He gives a true summing up of the tendency of our present system in the following words :

"In order not to seem to prefer any particular creed, the State is rapidly, perhaps unconsciously, educating society into indifference to all. Instead of a *free* conscience, it is *no* conscience."

The third point made is that "if secular schools break down all religion, they are a crime against civilization." Those schools were not, as he says, intended for that purpose, but they evidently fulfil it. It is true, as he says, that they are destroying Protestantism in the land, and inducing skepticism among our people.

"These schools confine their instruction entirely to the head, but head education never has been, nor never can be, what civilization most needs. Aristotle said, 'Mere intellect never moved anything.' Paul said: 'Knowledge puffeth up.' Heat is the power of the sun that moves substance, not the light that

only changes the position of the shadow. Neither mental knowledge nor moral knowledge given by secular schools, if any be given, is sufficient. Human nature needs that moral and spiritual discipline and feeling which only religion and the Church can supply. And these must all be gained at the same time. The mind, the conscience, and the heart-like strands in the cable supporting the bridge, must do their work with an even and united tension. Neither is sufficient and the other away."

Intellectualism never built up a state, but religion has. "Only church towers prop the domes of state." Immorality was the ruin, and will be the ruin, of all nations.

"Education may refine, but does not prevent crime. The most educated man may be the most criminal; but the most religious man must be the least criminal. When religion, poor as it was, went, morality went; and while the common people laughed at the priests, they turned in utter indifference from the philosophers. A secular despot took the place of the sacred priest, and human nature and society, though changing its masters, were trampled by the iron heel of animal power. Will, not conscience, ruled."

Mr. Platt then tells plainly and forcibly the effects of the present system on our country, and shows that as American citizens we should Christianize our education :

"Our institutions are the outgrowth of religious ideas, and they have failed only so far as they have departed from those ideas. When religion fails, all fails. It was so in Greece; it was so in Rome, and it will be so with us. The Emperor of Prussia has recently publicly warned his people against the growth of infidelity and wickedness. True liberty and immorality are strangers, but immorality and despotism are allies. Secular schools, so far as they take children from the spiritual training of the Church, are enemies of civil liberty. Our great champions of liberty, both here and abroad, have been educated in sectarian schools. Secular schools are expensive. There is jobbery in their buildings, jobbery in the books, jobbery in the selection of teachers. Publishers of certain school-books can afford, and have been reported to expend in other localities (and why not in this?) thousands upon thousands of dollars to elect certain School-Trustees known to be in the interests of those houses. The whole business is getting to be a moneyed ring to manipulate a school fund of over a million of dollars, and to discard all religion and morality."

The assertion made above that our school system is but a gigantic fraud and swindle on the State, is true, and also it is an evil great and crying on those of humble means reared in them. Of what possible use is this high education to the child of humble means and common talent? Are we attempting to form a nation of pedants? It would seem so. The high education given to many is the source of great misery and distress. Man and woman must labor to live, and yet the men and women given to society by our present education look down on and despise labor. Horace Greeley well described them when he said, "The world is full of people who wander from place to place, whining for 'Something to do,' and begging or stealing their subsistence for want of work, whose fundamental misfortune is that they know how to do nothing, having been brought up to just that." He also well and truly remarked: "Every child should in youth be trained to skill and efficiency in some department of useful, productive labor." Yet our present education fosters pride, the root of anarchy, misrule, and lawlessness, and despises labor as beneath it.

"Are you not rearing a race too proud to work and too un-gifted to live without it? If you are educating the rising generation to be good citizens, secure to them a plain English education, sufficient to enable them to manage the ordinary business of life and protect themselves from imposition, and let them enter some trade or respectable calling, at an age when its work will not be drudgery. We have but few American laborers now. They are all educated to be merchants, lawyers, doctors, bankers, etc., and the industry of America is given up to foreigners, and American youths are educated above it all. The girl of humble circumstances is educated above her parents, above marriage in her class, and just high enough to make her unfit for what is most possible to her. Better be uneducated and virtuous than educated and vicious. If it be asked does secular education make them vicious? I answer that, in itself,

it does not help them to be virtuous, and in this everything hinders that does not help. In other words, secular education may not lead to crime, but it is also true that in itself it does not lead away from it; but religion always leads away and never to crime. In this secularization of education we have worshipped an idol instead of a God."

Our system is wrong, radically wrong; where then is the remedy? Listen to the words of Mr. Platt; in them you will find the remedy well set forth:

"Let education, like religion, be a matter of choice. No compulsion, no tyranny, no prodigious expenditure. What, it may be asked, shall we have no general education? General secular education only makes a population more intellectually prepared for crime, certainly no stronger to resist it. No man is a better citizen because he knows the *Calculus*, or can translate an *Aeneid* of Virgil or an *Ode* of Horace. Such education while it is immensely expensive, does not make men better. There is no God in it—nothing for the moral affections, nothing making him more honest, truthful or pure. On the contrary these virtues are deliberately kept from him in secular schools. He is wilfully injured and not morally helped as a citizen. The felons of society come from the educated as well as the uneducated classes. There never was more general education than now; there never was more general crime than now; and there never was a more general indifference to religion than now."

Education should not be left to the ambition of ignorant and avaritious politicians. It should be left in the hands of the learned. Our present system is a blot on our civilization, for it is leading us away from Christianity of any kind.

"For higher education let us go back to the old-fashioned sectarian schools and colleges, supported by the voluntary contribution of the Church members. Let school money be consecrated money. A tax is something secular. Let all school tax be reduced to an amount necessary to support merely elementary or primary schools, and those who want and can afford to give their children more extended advantages pay for it themselves, and have as much or as little religion in it as they please. As it is now, this country is despotically intolerant of all but the infidel. Discriminations are practically made in his favor."

Let each Church have its share of this tax, to use it for their own schools.

"Let Jewish money go to Jewish schools, if they choose to establish them; Romish money to Romish schools; Protestant money to Protestant schools, and infidel money to Infidel schools. Let each man be persuaded in his own mind, otherwise there is no liberty here for any but those who hate religion and all that is best in civil liberty. At their dictation Christian people are taxed to educate the children of Christian families out of the Christian religion; for not to educate children in religion is to educate them in infidelity; and to educate them in infidelity is to educate them against civil liberty."

Religion, as he well and ably shows, is the true friend of civil liberty, while Secularism is its greatest foe. Danger to civil liberty does not come from Religion, but from the disciples of secularism.

"With the failure of religion, civil liberty has failed. The minimum of religion has ever been the maximum of despotism. Secularism destroys liberty. It lifted Cæsar over prostrate altars, where gods of some sort had been worshipped, to a throne where Cæsar was a god. On the side of ecclesiasticism is regarded the principal learning of the world and the best development of domestic life. On the side of secularism are all the dreadful despots, from Cæsar down—all the civil traitors, embezzlers, thieves, defaulters, forgers, political adventurers and drunkards. A glass of whiskey—and mean at that—becomes a fountain of civilization! Alas for education, for morality, the future of our rising generation, for civil liberty, when the worst classes hold the power and shape our institutions. Secularism, the friend of liberty, indeed! When was it so? Secularism rules by might. The Grecian and Roman philosophers tried secular education, and lo! Cæsar came. Secular education leads directly and inevitably to the sword. When you turn from "ecclesiasticism," as religion is termed, you turn to the side of the police. Religious training of the young will not accomplish all possible to it, but this is the best that can be done. This issue between ecclesiasticism and secularism is one distinctly between liberty and license—between virtue and vice—between the will of a majority of law-abiding citizens and a minority of law-breaking infidels—practical if not real. It is an effort to turn society over to com-

munism and all revolutionary passions. He is the true citizen who has "the liberty wherewith Christ has made him free." No man is free who has not moral, if not religious command of himself. The secret of progress is to preserve the equilibrium of the social forces. The constant tendency is excess in some one of these forces. The present tendency is to throw the religious influence entirely out, and bring in one wide domination of human will, human appetite, human and individual license. Whatever insults may await it, the Church, like the angel in the way before Baalam, must stand before the advance of that brute force which would rend all. With secular schools that teach no morals, 'How can there be a public conscience? And without conscience, can there be security? And without security, can there be progress and stability?'"

Thus have we striven to give our readers a *résumé* of Mr. Platt's truly excellent discourse. It is well worthy perusal, and to all who can obtain it, we would recommend them to read it attentively, especially those who may see hope in the darkness of immorality, induced by our Godless schools, and who still think to belie the evident truth that "without religion there is no morality." We have trust in our Nation. The people may be led into error, but when they perceive the error they will abandon it. May the awakening come soon, for it cannot come too soon to arouse our Nation to the sense of the peril to which it is exposed.

Personal.

—Henry Morgan (Commercial), of '69, is practising law at Newberry, Ind.

—J. Lavelle (Commercial), of '68, is Assistant Auditor at Washington, Ind. Doing well.

—Austin Cabel (Commercial), of '69, is keeping books for his father in Washington, Ind.

—S. A. Marks (Commercial) of '74, is with one of the leading hat and fur establishments in Chicago.

—F. A. Sweger (Commercial), of '74, is shipping-clerk for one of the leading wholesale houses in Chicago.

—Richard A. Downey (Commercial), of '75, can be found at 54 St. Charles St., New Orleans, where he is doing well.

—Charles and George Ruger (Commercial), of '73, are in the wholesale confectionery business, with their father, in Lafayette, Ind.

—Hon. P. Gibbons, of Iowa, has taken up his residence in South Bend, in order that he might be near his children now attending class at Notre Dame and St. Mary's.

—Among the visitors at Notre Dame lately were Mrs. and the Miss Flahertys, Niles, Mich.; Miss Hake, Grand Rapids; Miss Curtin, Hudson, O.; Mr. P. Cavanagh, Chicago; Mr. W. Richardson, Cleveland, O.; Mrs. Coghlin, and Mrs. Crannon, Toledo; Rev. J. L. Boxer, Mrs. A. R. Thomas, Mrs. R. H. Hyde and L. E. Boxer, Goshen.

—During his stay in Chicago last week, Professor Luigi Gregori, of the University, had the honor of making the acquaintance of Lieut. General Sheridan, of the United States Army. The General engaged the services of the distinguished artist to have his portrait painted by him. Professor Gregori is fully competent for the task, and we feel confident that the General will be highly satisfied with the work when it is done.

—The Reading, Pa., *Times and Dispatch* of Nov. 14, says: "James A. O'Reilly, Esq., was standing on the down track of the Reading Railroad, at Seventh and Chestnut streets, awaiting the arrival of the six o'clock mail train from Philadelphia, when he was struck by the cow-catcher of a down coal train, and thrown to one side. He fell along the railroad, under the cylinder of the locomotive, while his silk hat got under the wheels, but he miraculously escaped, being no more seriously injured than to have sustained a few slight bruises. He was expecting a friend on the passenger train, and did not observe the approach of the train on the down track."

Local Items.

—The classes continue to be visited regularly.

—Since Nov. 13th, the rats have been disconsolate.

—All the scaffolding in the church has been taken down.

—The Moot Court of the Law Classes is held every Saturday.

—The copy for the SCHOLASTIC ALMANAC is in the hands of the printers.

—When writing for the SCHOLASTIC always write on one side only of the paper.

—Bulletins will be made out week after next, the first week of December.

—Next Thursday is Thanksgiving Day, which will, of course, be observed here.

—The St. Cecilians have postponed their fall Entertainment until sometime in December.

—The usual monthly Conference was held last Wednesday, when a number of excellent papers were read. The exercises were of an unusually entertaining character.

—“And the bark went down,” sang the unfortunate man as he swallowed twenty grains of cinchonidia.

—Mr. Bonney, of South Bend, was at the College with his photographing apparatus on Wednesday. He was kept quite busy.

—The six arrivals on Tuesday, Nov. 13th, created quite a sensation. It is reported that the Philopatrians got rec., and the nimrods held their grand lunch in their honor.

—The tars having put two of their boats into winter quarters, the third seems to have made up its mind to go to quarters of its own for the coming season of ice and snow.

—The psalms sung at Vespers to-morrow are *Dixit Dominus*, page 15. of the Vesperal; *Laudate pueri*, p. 23; *Lætatus sum*, p. 18; *Nisi Dominus*, p. 4; and *Lauda Jerusalem*, p. 28. The hymn is *Iste Confessor*, p. 57.

—An excellent reed-organ, from the establishment of Clough & Warren, Detroit, has lately been procured for the Chapel of the Portiuncula. The organ is first-class, and will add to the attractions of the pretty chapel.

—The musical *soirée* given on the evening of the 22d, the Feast of St. Cecilia, was in every respect highly creditable to all who took part in it. We are unable to give a full report of it this week, but promise to do so in our next issue.

—The St. Aloysius Philodemic Society is getting along well this year. In December, the members will give their first Entertainment, consisting of orations, essays and music. We trust they will not disappoint the expectation of their friends.

—Anyone having copies of the “Kensington and Manchester Lectures,” in pamphlet form, taken from the offices of the President and Director of Studies during vacation, will do a great favor by returning them to the Director of Studies at once.

—There are some really good readers in the Junior refectory. If a little more attention were paid by others, the number of *good* readers would equal the number of readers themselves. What is wanted in a reader is a good voice, clear, correct enunciation, and strict attention.

—The Editor of the *Ave Maria* will feel under obligation for any copies of No. 39, Vol. XIII (the current volume) of that publication which may be sent him. They are desired to complete sets. Those around the premises and on the missions who have this number will confer a favor by sending them in as early as possible.

—We are sorry to announce that our friend John failed to get on the Roll of Honor, although he says “I didn’t do nothing.” It may be that the faculty were too rigid with him, but we don’t like those two negatives. John has the habit of saying things in such a quaint way. Well, John, don’t be discouraged; try again.

—The 12th regular meeting of the St. Cecilia Philomathean Association took place on Tuesday, Nov. 20th. At this meeting declamations were delivered by Messrs. J. Baker, K. Reynolds, W. Walker, J. A. Burger, W. Jones, J. Perea, F. McGrath, C. Hagan, R. Keenan and F. Cava-

naugh. Master J. Berteling was elected a member of the Association. Very Rev. Father Corby was present at this meeting, and at the close he assigned to each member his respective part in the coming Exhibition.

—Who can unriddle the paradox of time? When we look to *former* times we call it looking *back*. But when we look *forward* it is to anticipate what is to come *after* us. Truly Janus and Suturn were one, if Saturn were really the god of Time. And the paradox of order is the same. We go *onward* from A to Z, although A is the first and Z the last. How can we go *forward* to that which *follows*? Reconcile these mysteries, O Editor! Or do some of ye wise subscribers to the SCHOLASTIC unravel the mystery. S.

—At the 12th regular meeting of the Columbian Literary and Debating Club, Messrs. McConlogue and Dougherty were elected members. An exciting debate was the event of the evening. The members who distinguished themselves in the debate were Messrs. Luther, Spalding and Fischel on the affirmative side; Messrs. Claggett, Walters and Keenan on the negative. Among the visitors were Very Rev. President Corby, Professor Edwards, and Bros. Theodore and John. After the closing of the debate Very Rev. President Corby addressed the members at some length.

—Professor Luigi Gregori returned Thursday last from his trip to Chicago, and is now engaged in painting the Annunciation of the Blessed Virgin Mary in the transept of the new church. During his leisure hours he will paint the portrait of Very Rev. Wm. Corby, C. S. C., President of the University. We understand this portrait is to be finished for the first of December. Some of the many friends of Very Rev. President Corby have volunteered to provide a frame suitable for the work of Prof. Gregori, which the latter has undertaken as a token of esteem and respect for our worthy President.

—The fifth regular meeting of the Archconfraternity of the Immaculate Conception of the Blessed Virgin Mary took place on Sunday, Nov. 18th. At this meeting Mr. M. Bannon read a “Sketch of the Life of St. Aloysius.” Master K. Scanlan delivered an essay on “The Origin of the Concluding Words of the *Salve Regina*,” and Mr. J. Arentz gave a brief but interesting description of “The Miraculous Translation of the House of Loretto” from Nazareth to its present location. The following new members were then elected, namely; J. D. McNellis, J. W. Guthrie, E. S. Walter, A. J. Burger, H. Gramling, G. Orr, C. Van Mourick, G. Cassard, J. Lemarie and W. B. Walter. [Master Scanlan deserves especial praise for the manner in which he acquitted himself in answering the question given him.—ED. SCHOLASTIC.]

—We overheard a party speaking about First Honors the other day. One of the number, who seems to be well-posted, remarked that the students, with a few exceptions, have given satisfaction up to the present time, and that no doubt if the faculty were to decide upon the Honors at this date, the number receiving honors would be very large; “but,” he continued, “the months of December and January seem to be the test months. I have noticed year after year that at least one half the number of boys that were objected to for Honors was for the violation of rules during the months of December and January.” The thoughts of Christmas vacation and the vacation itself seem to be the cause of many becoming dissipated. We trust that this year will be an exception to the general rule, and that every student will endeavor to keep up his good record.

—Have you ever been to a Temperance meeting and heard the wretched parodies that form the musical part of the entertainment? Truly was the poet right when he said:

Nulla placere diu neque vivere carmina possunt
Quæ scribuntur aquæ potoribus.

Nothing but the trashiest stuff, such as an ambitious merchant might get up as an advertisement to his wares. There is the “Battle-cry of Temperance,” forsooth! We shall next hear of the “Firebrand of Patience,” the “War-Whoop of Meekness,” and the “Rallying-shout of Modesty.” But their songs are all parodies of popular melodies, so that the assembled throng may have no difficulty in picking up the air. We expect soon to hear:

At fifty years of age I was a profligate old boy;
I met a charming lecturer, her name it was —, etc.

—We particularly and urgently request both friends and foes to keep away from the printing-office. We are busy, and the office is small. Galleys and locked-up forms are lying around, perfectly safe as long as no outsiders get inside; but an enormous amount of "pi" may be made in the shortest possible time by an awkward in-comer, without the least intention on his part of getting into that line of business. Our office is small—we've remarked that before—and elbow-room is scarce, and there is just room enough for our foreman and typos to navigate around the cases and imposing stone and job press without colliding, and there isn't room for another one. Besides, we are busy. We mentioned that before, but it is good to repeat it. We are busy. Foreman, pressman, and typos. Upstairs and downstairs and in the basement. Sometime hereafter, when we get a big office, and the weather is comfortable, and we have *nothing* to do, we will give notice, and will be glad to see our friends around us in the printing-office.

—Beware of the Ideas of March!—that is of those *notions of progress* which are fatal to Cæsarism. This was the true form of the warning which the wise man uttered to Cæsar, and which a nonsensical superstition afterwards interpreted as a prediction of Cæsar's death at the hands of the conspirators on the 15th of March, a day which the Romans were accustomed to call the *Ides*. But the superstitions of past ages are fast melting away in the enlightenment of the nineteenth century. It was not the month of March but the MARCH OF MIND of which the old man spoke—not Ides but IDEAS! The popular version of the story is absurd, for if the so-called soothsayer had known anything about the conspiracy, regard even for his own personal safety would have caused him to be more explicit. Had he revealed the whole plot, Cæsar was powerful enough to have guarded himself against it, and to have rewarded his informant, while such an obscure warning as he is said to have given, would only have drawn down upon himself the wrath of the successful conspirators, without helping Cæsar.

Roll of Honor.

SENIOR DEPARTMENT.

E. F. Arnold, T. Barry, J. Bell, T. Barrett, M. Bannon, P. J. Cooney, J. E. Cooney, J. J. Coleman, I. Chatterton, B. J. Claggett, W. L. Dechant, E. C. Davenport, E. Dempsey, J. M. Devine, J. P. Dougherty, J. G. Ewing, L. J. Evers, L. Eisenman, J. Fitzgerald, F. Fulkeron, R. Francis, J. Feuerstein, E. Gooley, S. Gooley, A. J. Hertzog, J. J. Houck, W. Hoyt, J. Hoffman, F. Hoffman, A. W. Hettinger, J. O. Hamilton, J. Q. Johnson, A. W. Johnson, J. P. Kinney, F. Keller, A. Keenan, J. Kueble, B. Krautzer, J. J. Kotz, F. C. Luther, P. W. Mattimore, L. D. Murphy, W. J. Murphy, J. D. Montgomery, V. T. McKinnon, J. J. McEniry, M. McCue, P. F. McCullough, O. McKone, J. J. McConlogue, T. F. O'Grady, J. L. Perea, E. Poor, J. J. Quinn, J. P. Quinn, M. Regan, O. P. Rettig, E. W. Robinson, J. Rogers, J. Rice, A. K. Schmidt, J. S. Smith, T. Summers, J. J. Shugrue, C. L. Stuckey, S. T. Spalding, G. Williams, G. Walters, F. Walter.

JUNIOR DEPARTMENT.

A. Arentz, J. G. Baker, J. Berteling, M. T. Burns, M. H. Bannon, J. A. Burger, A. J. Burger, H. Canoll, J. Carrer, F. Clarke, G. P. Cassidy, F. Cavanaugh, D. S. Coddington, J. Cassard, E. Donnelly, R. French, P. Frain, L. Garneau, J. A. Gibbons, H. A. Gramling, J. Healey, A. Heitkam, J. E. Halloran, G. L. Ittenbach, S. B. Ittenbach, R. C. Johnson, J. Lumley, J. L. Lemarie, J. D. McNellis, W. J. McCarthy, A. A. Miller, J. Matthews, T. Nelson, F. P. O'Hara, G. Orr, F. T. Pleins, S. S. Perley, K. W. Reynold, A. Reitz, M. Roughen, K. L. Scanlan, G. E. Sugg, A. Sievers, E. S. Walter, W. A. Widdicombe, C. Van Mourick.

MINIM DEPARTMENT.

J. Scanlan, G. Rhodius, W. A. Coghlin, C. Crennen, J. Courtney, Joseph Courtney, J. A. Seeger, W. J. Coolbaugh, A. Hartrath, N. Nelson, R. Costello, C. Herzog, S. and C. Bushey, C. Garrick, E. Herzog, C. Long, C. Welty, T. O'Neill, I. McGrath, P. Fitzgerald, J. Devine, J. McGrath, F. Berry.

Class Honors.

COMMERCIAL COURSE.

J. G. Baker, M. H. Bannon, J. Boehm, I. Chatterton, P. Dougherty, J. Healey, T. Hoffman, F. Hellman, J. Houck, J. Q. Johnson, A. Hettinger, F. Keller, J. Krost, O. McKone, J.

Matthews, E. Poor, J. Pembroke, E. Robinson, K. L. Scanlan, G. Saxinger, A. Sievers.

List of Excellence.

Arithmetic—S. Perley, J. Matthews, J. J. Houck; Grammar—M. H. Bannon, A. Sievers, J. G. Baker, S. Spalding, F. Hoffman; Reading and Orthography—A. Ginz, W. Van Valkenburg; Geography—M. H. Bannon, A. Sievers, J. Matthews; Penmanship—J. Arentz, T. Nelson, J. Baker, A. Hettinger, J. Stewart.

N. B.—The honorable mentions for Book-Keeping will be published in the next issue of the SCHOLASTIC.

Saint Mary's Academy.

—A very beautiful cactus is in bloom in the vocal room.

—Miss Anna Curtin, Graduate of 1874, has visited St. Mary's lately.

—The promised description of St. Luke's Studio must be postponed, as the furnishing will not be complete until about Thanksgiving Day.

—Thanks are returned for a box of fine Pampas grasses from I. B. Fuller of San Raphael, Cal. They have the graceful appearance of ostrich plumes.

—Very Rev. Father Corby, C. S. C., although declaring himself entirely unprepared, delivered a very spicy as well as useful lecture on Wednesday evening.

—On Friday evening the young ladies were called to the Study Hall to enjoy a lecture on "English Literature" by Professor Howard. He entertained his audience with choice thoughts and fine extracts.

—On Tuesday evening, Mother Superior arrived from her regular visit to the houses of the Order in the West. On Wednesday morning the pupils met in the Study Hall and were visited by Mother Superior. An address of welcome was delivered by Miss Pauline Gaynor in behalf of the entire Academy.

—At the regular Academic reunion of Sunday evening, the first number of *The Chimes* for the present scholastic session appeared. The paper was very lively, and admirably well read by the editresses: Misses N. McGrath, N. Davis, M. W. B. Thompson. At the last article the chiming became so exhilarating that it literally brought nearly everybody to their feet. But to explain. In an article entitled "A Visit to Augusta," the names of nearly every pupil in the Academy were interwoven most ingeniously and with much wit. Each one arose as her name was announced on the stations in the journey. At the request of Very Rev. Father General, Rev. Father Shortis made some remarks, commanding the young ladies for their literary skill.

—Mother Superior brought a large collection of minerals, fossils, stalactites, stalagmites, etc., from Utah, Nevada, Wyoming, and Dakotah. Among them are over sixty specimens of native gold, over three hundred of native silver; sulphuret of silver; ruby, grey, and black silver ores; Horn silver chlorite, and bromine of silver from the different mines of Nevada and Utah, the assays of which vary from three hundred to twenty thousand dollars to the ton; also many large specimens of copper mactachites, azurites, quicksilver, galena, manganese, arsenic, antimony, bismuth, etc. Many of these ores are, first, in their native state; second, reduced to fine dust in the sampling mills; third, roasted ores. Fine specimens of mattes, taken from the furnace and crucible. A fine collection of fossils (fishes, ferns, etc.); many specimens of petrified wood, mosses, wild sage and soda; large blocks of solid salt in crystals taken from the Great Salt Lake. Over thirty magnificent specimens of stalactites and stalagmites, some weighing over fifty pounds; also a collection (over four hundred) of precious stones; pink and white satin-spar; rose and white alabaster, agates, rubies, the topaz, cornelians, the amberopal, onyx, jasper, porphyry, and lapis-lazuli, the last

named from New Mexico. For the most of these valuable specimens, thanks are returned to Rev. Father Reilly; the Sisters of the Holy Cross, Judge Dunne, Professor Adams, Messrs. Lanin, Kieran, O'Reilly, and Scherengen; Madames Marshall and McCormick; the Misses Jennings, all of Salt Lake City, and Mr. Kitchen, of Green River, Wyoming.

Roll of Honor.

ACADEMIC COURSE.

HONORABLY MENTIONED IN THE

GRADUATING CLASS—Misses J. Cooney, B. Reynolds, A. Harris, P. Gaynor, A. Piet, L. O'Neill, M. Spier, M. O'Connor, A. Reising, A. Henneberry.

1ST SENIOR CLASS—Misses H. Russell, M. Ewing, S. Moran, C. Boyce, B. Wilson, I. Fisk, E. Lange.

2D SR. CLASS—Misses C. Silverthorne, M. Way, N. Keenan, L. Keena, N. McGrath, A. Dopp, S. Hamilton, A. Woodin, M. Luce, M. Danaher.

3D SR. CLASS—Misses M. Sullivan, M. Brown, L. Tighe, K. Riordan, M. Halligan, L. Otto, M. Wagner, T. Pleins, A. Thomas, J. Burgert, K. Lloyd, L. Hoag, C. Ortmeier, M. O'Neill, L. Schwass, L. Papin, M. Galen, A. Farrell.

1ST PREP. CLASS—Misses J. and M. Winston, S. Rheinboldt, M. Cleary, L. Neu.

2D PREP. CLASS—Misses E. Thomas, E. Miller, O. Franklin.

HONORABLY MENTIONED IN THE JUNIOR DEPARTMENT.

3D SR. CLASS—Misses A. Kirchner, A. Morgan, A. Ewing, A. Gordon.

1ST PREP. CLASS—Misses L. Chilton, A. Geiser, A. McGrath, E. Mulligan.

2D PREP. CLASS—Misses J. Kingsbury, M. Lambin, F. Fitz.

JR. PREP. CLASS—Misses L. Fox, M. Hake, A. McGinnis, F. Sunderland, L. Van Namee, L. Wood, L. Ellis, M. McFadden, N. Hackett, L. French, M. Lyons.

1ST JR. CLASS—Misses J. Sunderland, J. Butts, E. Wootten.

2D JR. CLASS—Misses N. Lloyd, B. and T. Haney, L. McFarland, P. Felt, M. Ivers.

LANGUAGES.

HONORABLY MENTIONED IN THE

1ST LATIN CLASS—Misses J. Cooney, A. Piatt.

2D LATIN CLASS—Misses C. Silverthorne, M. Plattenburg, M. Luce, O. Franklin, H. Hoag.

HONORABLY MENTIONED IN THE

1ST FRENCH CLASS—Misses H. Russell, B. Wilson, N. McGrath, A. Harris, C. Silverthorne, N. Keenan.

2D CLASS—Misses A. McGrath, H. Millis, S. Moran, M. Ewing, A. Geiser, M. O'Connor, B. Reynolds, J. Cooney.

3D CLASS—Misses M. Winston, M. Brown, M. O'Neill, T. Whiteside, L. Kirchner, I. Fisk, M. Wagner, M. Burch, A. Ewing, M. Cox, E. and M. Mulligan, J. Butts.

4TH CLASS—Misses A. Dopp, E. Shaw, Z. Papin, M. Danaher, L. Chilton, L. Fox, E. Wright.

GERMAN.

2D CLASS—Misses A. Kirchner, M. Usselman, A. Gordon, L. Walsh.

2D DIV.—Misses C. Ortmeier, A. Reising, L. O'Neill, S. Henneberry, S. Rheinboldt, K. Barrett.

3D CLASS—Misses M. Way, S. Hamilton, F. Cregier, C. Boyce, E. Miller.

HONORABLY MENTIONED IN INSTRUMENTAL MUSIC.

1ST CLASS—Misses B. Wilson and T. Pleins.

3D DIV.—Misses A. Geiser and C. Silverthorne.

2D CLASS—Misses A. Harris, L. Kirchner, N. Keenan.

2D DIV.—Misses L. O'Neill, M. Spier, E. Miller.

3D CLASS—Misses M. Usselman, T. Whiteside, H. Buck, A. Henneberry, N. Galen.

2D DIV.—Misses L. Neu, J. Burgert, A. Gordon.

4TH CLASS—Misses H. Millis, A. Kirchner, A. McGrath, E. Lange, A. Reising, N. McGrath, M. Brown, E. Walsh.

2D DIV.—Misses A. Farrell, K. Hackett, P. Gaynor, C. Ortmeier, J. Cooney, A. Morgan.

5TH CLASS—Misses M. Winston, H. Hoag, B. Anderson, F. Cregier, M. Danaher.

2D DIV.—Misses J. Winston, M. White, M. Way, M. Cleary, K. Riordan, L. Papin, L. Hoag, K. Barrett, E. Richardson, E. Shaw, B. Thompson, L. M. French.

6TH CLASS—Misses N. Hackett, M. Plattenburg, C. Van Namee, S. Rheinboldt, O. Franklin, A. Ewing, C. Boyce, M. Halligan, E. Thomas, M. Mulligan, L. Schwass, A. Thomas, M. Ewing.

2D DIV.—Misses M. Lambin, I. Fisk, M. Hake, B. Parrott, E. Tighe, A. Brown.

7TH CLASS—Misses M. Burch, M. Cox, L. Fox, L. Chilton, A. McGinnis, S. Hamilton.

8TH CLASS—Misses L. Wood, L. McFarland, E. Mulligan, J. Kingsbury.

GUITAR—Miss B. Anderson.

Theoretical Classes—Notes from 80 to 100.

HONORABLY MENTIONED IN VOCAL DEPARTMENT.

2D CLASS—Misses L. Kirchner, M. Usselman, A. Kirchner, A. Reising.

3D CLASS—Misses A. Gordon, A. Brown, L. Otto.

4TH CLASS—Misses J. Winston, M. O'Neill, S. Rheinboldt, A. Farrell, A. Geiser, M. Casey.

5TH CLASS—Misses B. Anderson, M. Hake, L. Schwass, E. Galen.

ART DEPARTMENT.

DRAWING.

HONORABLY MENTIONED

Promoted to the 3d Class—Miss M. Spier.

4TH CLASS—Misses N. Davis, S. Rheinboldt.

Promoted to the 4th Class—Misses T. Whiteside, M. Plattenburg.

5TH CLASS—Misses A. Kirchner, J. Burgert, A. Farrell, E. Thomas, L. McFarland, S. Hamilton, J. Butts, E. Mulligan, L. French.

GENERAL DRAWING CLASS.

SENIOR DEPARTMENT.

Misses L. Otto, M. Way, A. Brown, F. Brazelton, M. Brown, C. Ortmeier, K. Hackett, N. McGrath, M. Luce, Z. Papin, L. and H. Hoag, A. Thomas, L. Keena, M. Halligan, M. Birch, N. Galen, E. Thomas, K. Lloyd, M. Danaher, M. Wagner, K. Barrett, E. Wright.

JUNIOR DEPARTMENT.

Misses L. Chilton, A. McGrath, A. Ewing, L. Ellis, A. Morgan, J. Kingsbury, D. Gordon, N. Hackett, M. Hake, F. and J. Sunderland, F. Fitz, E. Wooton, E. Mulligan, L. McFarland, M. Lambin, M. M. McFadden.

PAINTING IN WATER-COLORS.

3D CLASS—Misses S. Moran, L. Kirchner.

OIL-PAINTING.

2D CLASS—Misses P. Gaynor, E. Lange.

Promoted to the 2d Class—Miss B. Reynolds.

3D CLASS—Miss M. O'Connor.

HONORABLY MENTIONED IN ORNAMENTAL NEEDLE-WORK.

1ST CLASS—Misses M. Usselman, C. Ortmeier, H. Millis, A. Brown, L. Schwass.

2D DIV.—Misses A. Dopp, D. Gordon, M. Luce, T. Whiteside, M. Burch, M. Ewing, L. Papin.

2D CLASS—Misses J. Kingsbury, A. Thomas, A. Morgan, L. Otto, L. Neu, M. Casey, M. Mulligan.

2D DIV.—Misses E. Miller, H. Thomas, M. Winston, B. Parrott, M. Wagner.

DRESS-MAKING.

Misses B. Thompson, L. Kirchner, K. Barrett, M. Plattenburg, L. Tighe, L. Walsh, M. Halligan, M. Cleary, A. Harris.

HONORABLY MENTIONED IN PLAIN SEWING.

Misses L. Chilton, L. Ellis, A. Kirchner, M. Lambin, A. McGrath, A. McGinnis.

Tablet of Honor

For Neatness, Order, Amiability, and Correct deportment.

SENIOR DEPARTMENT.

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—“I am speaking,” said a long-winded orator, “for the benefit of posterity.” “Yes,” said one of his hearers, “and if you keep on much longer, your audience will be here.”

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Weekly Newspapers.

THE CATHOLIC COLUMBIAN, published weekly at Columbus, O. Subscriptions from Notre Dame's students and friends solicited. Terms, \$2 per annum.

D. A. CLARKE, OF '70.

THE AVE MARIA, a Catholic journal devoted to the Blessed Virgin, published every Saturday at Notre Dame, Ind. Edited by a Priest of the Congregation of the Holy Cross. Subscription price, \$2.50.

THE YOUNG FOLKS' FRIEND, published monthly at Loogootee, Ind. 50 cts. per year. Subscriptions solicited from the friends and students of Notre Dame.

ARTHUR C. O'BRIAN, OF '76.

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25 CALLING CARDS—no two alike, with name neatly printed, for 10 cents. E. A. WILKIE, Mishawaka, Ind.

Michigan Central Railway

Time Table—June 24, 1877.

	*Mail	*Day Express.	*Kal. Accom.	†Atlantic Express.	† Night Express.
Lv. Chicago.....	7 00 a.m.	9 00 a.m.	3 45 p.m.	5 15 p.m.	9 00 p.m.
“ Mich. City...	9 23 “	11 10 “	6 25 “	7 35 “	11 15 “
“ Niles.....	10 46 “	12 15 “	8 20 “	9 00 “	12 35 a.m.
“ Kalamazoo...	12 35 p.m.	1 38 p.m.	10 10 “	10 26 “	2 17 “
“ Jackson.....	3 35 “	4 05 “		12 50 a.m.	4 5 “
Ar. Detroit.....	6 25 “	6 30 “		3 35 “	8 00 a.m.
Lv. Detroit.....	7 00 a.m.	9 35 a.m.	3 15 p.m.	9 50 p.m.	6 05 p.m.
“ Jackson.....	10 20 “	12 15 p.m.	6 10 “	2 45 a.m.	9 30 “
“ Kalamazoo...	1 15 p.m.	2 40 “	9 00 “	12 53 “	12 16 a.m.
“ Niles.....	3 11 “	4 07 “	7 00 a.m.	4 24 “	2 35 “
“ Mich. City...	4 40 “	5 20 “	8 10 “	5 47 “	4 05 “
Ar. Chicago.....	6 55 “	7 40 “	10 30 “	8 00 “	6 30 “

Niles and South Bend Division.

*GOING NORTH.	*GOING SOUTH.
Lv. So. Bend—8 30 a.m.	Lv. Niles—7 05 a.m. 4 15 p.m.
“ N. Dame—8 37 “	“ N. Dame—7 40 “ 4 48 “
Ar. Niles—9 10 “	Ar. So. Bend—7 45 “ 4 55 “

*Sunday excepted. †Daily. ‡Saturday and Sunday excepted. HENRY C. WENTWORTH, H. B. LEDYARD, G. P. & T. A., Chicago, Ill. Gen'l Sup't, Chicago, Ill. G. L. ELLIOTT, Agent, South Bend, Ind.

Minerals, Shells, Birds, Etc.

The Naturalists' Agency has been established at 1223 Belmont Avenue, Philadelphia, for the purpose of giving collectors of objects of Natural History an opportunity of buying, selling or exchanging their duplicates or collections.

Specimens sent to any part of the world by mail. An illustrated monthly bulletin of 8 pages sent free.

I received the highest award given to any one at the Centennial Exposition of 1876, and the only award and medal given to any American for "Collections of Minerals."

My Mineralogical Catalogue, of 50 pages, is distributed free to all customers, to others on receipt of 10 cents. It is profusely illustrated, and the printer and engraver charged me about \$900, before a copy was struck off. By means of the table of species and accompanying tables most species may be verified. The price list is an excellent check-list containing the names of all the species and the more common varieties, arranged alphabetically and preceded by the species number. The species number indicates the place of any mineral in the table of species, after it will be found the species name, composition, streak of lustre, cleavage or fracture, hardness, specific gravity, fusibility and crystallization.

Owing to an increase in stock, it has become necessary to obtain a larger and more convenient location. This has been found at No. 1223 Belmont Avenue, about 2 squares from the Trans-Continental hotel.

Over 38 tons, and nearly \$35,000 worth of Minerals on hand. \$19,000 worth sold since the 17th day of January, when the first box was put into my establishment. November 13th, my cash sales were over \$1,500 and cash receipts over \$1,200.

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NUMBER OF SPECIMENS	25 in box	50 in box	100 in box	100	200	300
Crystals and fragments.....	\$ 50	\$ 1	\$ 1 50	\$ 1	\$ 2	\$ 3
Students' size, larger.....	1 50	3	6	5	10	25
Amateur's size, 2 1/2 in. x 1 1/2 in. shelf specimens				10	25	50
High School or Acad. size, 2 1/2 x 3 1/2 in. shelf specimens				25	50	100
College size, 3 1/2 x 6 in. shelf specimens.....				500	100	9 0

Send for the bulletin stating where you saw this advertisement.

A. E. FOOTE, M. D.,

Prof. of Chemistry and Mineralogy,

Fellow of the American Association for the Advancement of Science
Life Member of the Philadelphia Academy of Natural Sciences and of the American Museum of Natural History, Central Park, New York.

THE SUN.

1878.

NEW YORK.

1878.

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The **Daily Sun** is a four-page sheet of 28 columns, price, by mail, post paid, 55 cents a month, or \$6.50 per year.

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Who does not know THE WEEKLY SUN? It circulates throughout the United States, the Canadas, and beyond. Ninety thousand families greet its welcome pages weekly, and regard it in the light of guide, counsellor, and friend. Its news, editorial, agricultural, and literary departments make it essentially a journal for the family and the fireside. Terms: **One Dollar** a year, post paid. This price, quality considered, makes it the cheapest news-paper published. For clubs of ten, with \$10 cash, we will send an extra copy free. Address

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Two express trains leave Chicago daily from depot, corner Van Buren and Sherman streets, as follows:

	Leave	Arrive
Omaha, Leavenworth and Atchison Express	10 00 a.m.	3 45 p.m.
Peru accommodation	5 00 p.m.	9 35 a.m.
Night Express	10 00 p.m.	6 50 a.m.

A. M. SMITH,
Gen'l Pass. Agent.

H. RIDDLE,
General Superintendent

CHICAGO, ALTON AND ST. LOUIS AND CHICAGO

KANSAS CITY AND DENVER SHORT LINES.

Union Depo, West side, near Madison street bridge; Ticket offices at depot and 122 Randolph street.

	Arrive.	Leave.
Kansas City and Denver Express via Jacksonville, Ill., and Louisiana, Mo.	3 40 pm	12 30 pm
Springfield and St. Louis Ex. via Main Line	8 00 pm	9 00 am
Springfield, St. Louis and Texas Fast Ex. via Main Line	7 30 am	9 00 pm
Peoria Day Express	3 40 pm	9 00 am
Peoria, Keokuk and Burlington Ex.	7 30 am	9 00 pm
Chicago and Paducah Railroad Express	8 00 pm	9 00 am
Streator, Wenona, Lacon and Washington Ex	3 40 pm	12 30 pm
Joliet Accommodation	9 20 am	5 00 pm

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L. S. & M. S. Railway.

On and after Sunday, May 13, 1877, trains will leave South Bend as follows:

GOING EAST.

2 25 a.m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 20 p.m.; Buffalo 8 05 p.m.

11 22 a.m., Mail, over Main Line, arrives at Toledo, 5 50 p.m.; Cleveland 10 30 p.m.; Buffalo, 5 20 a.m.

7 16 p.m., Special New York Express, over Air Line; arrives at Toledo 10 56 p.m.; Cleveland 1 44 a.m.; Buffalo 6 52 a.m.

9 12 p.m., Atlantic Express, over Air Line. Arrives at Toledo 4 40 a.m.; Cleveland, 7 45 a.m.; Buffalo, 1 05 p.m.

4 38 and **4** p.m., Way Freight.

GOING WEST.

2 43 a.m., Toledo Express. Arrives at Laporte 3 35 a.m., Chicago 6 a.m.

5 05 a.m., Pacific Express. Arrives at Laporte 5 50 a.m.; Chicago 20 a.m.

4 38 p.m., Special Chicago Express. Arrives at Laporte 5 35; Chicago, 8 p.m.

8 02 a.m., Accommodation. Arrives at Laporte 9 a.m.; Chicago, 11 30 a.m.

8 45 and **9 25** a.m., Way Freight.

J. W. CARY, Gen'l Ticket Agt., Cleveland.

J. H. PARSONS, Sup't West Div., Chicago.

CHARLES PAYNE, Gen'l Supt.

Pittsburgh, Ft. Wayne & Chicago

AND PENNSYLVANIA R. R. LINE.

CONDENSED TIME TABLE.

JUNE 24, 1877.

TRAINS LEAVE CHICAGO DEPOT,

Cor. Canal and Madison Sts. (West Side).

On arrival of trains from North and Southwest.

GOING WEST.

	No. 1, Fast Ex.	No. 7, Pac. Ex.	No. 3, Night Ex	No. 5, Mail.
Pittsburgh, <i>Leave</i>	11.45 P.M.	9 00 A.M.	1.50 P.M.	6.00 A.M.
Rochester, Alliance, Orrville, Mansfield, Crestline, <i>Arrive</i>	12.53 " 3.10 A.M. 4 46 " 7.00 " 7.30 "	10.15 " 12.50 P.M. 2.30 " 4.40 " 5.15 "	2.58 " 5.35 " 7.12 " 9.20 " 9.45 "	7.45 " 11.00 " 12.55 P.M. 3.11 " 3.50 "
Crestline, <i>Leave</i>	7.50 A.M.	5.40 P.M.	9.55 P.M.
Forest, Lima, Ft. Wayne, Plymouth, Chicago, <i>Arrive</i>	9.25 " 10.40 " 1.20 P.M. 3.45 " 7.00 "	7.35 " 9.00 " 11.55 " 2.46 A.M. 6.30 "	11.15 " 12.25 A.M. 2.40 " 4.55 " 7.58 "

GOING EAST.

	No. 4, Night Ex.	No. 2, Fast Ex.	No. 6, Pac. Ex.	No. 8, Mail.
Chicago, <i>Leave</i>	9.10 P.M.	8.00 A.M.	5.15 P.M.
Plymouth, Ft. Wayne, Lima, Forest, Crestline, <i>Arrive</i>	2.46 A.M. 6.55 " 8.55 " 10.10 " 11.45 "	11.25 " 2.10 P.M. 4.05 " 5.20 " 6.55 "	9.00 " 11.35 " 1.30 A.M. 2.45 " 4.25 "
Crestline, <i>Leave</i>	12.05 P.M.	7.15 P.M.	1.40 A.M.	6.05 A.M.
Mansfield, Orrville, Alliance, Rochester, Pittsburgh, <i>Arrive</i>	12.35 " 2.30 " 4.05 " 6.22 " 7.30 "	7.44 " 9.38 " 11.15 " 1.21 A.M. 2.30 "	205 " 3.40 " 5.03 " 69 " 70 P.M.	6.55 " 9.15 " 11.20 " 2.00 P.M. 3.80 "

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